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Mr. Cohen

INDIANS AT + WORK



FEBRUARY 15, 1937

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D. C.





I N D I A N S A T W O R K

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Volume IV

Number 13

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FORT APACHE MOTHER AND CHILD





· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME IV · · FEBRUARY 15, 1937 · · NUMBER 13 ·

Indians, because of their long and recent history, are close to the subject of democracy and liberty. Most elements in the population of the United States have taken political liberty for granted since their youth; their fathers and grandfathers could take liberty for granted.

But Indians for a hundred years, and until yesterday, have known what it is to be subject to absolutist control; and they have known what it is to be subject to a dogma - an all-embracing formula - imposed by an absolutist State. The dogma in their case was "individualization" and its enforcement was a warfare of extermination against Indian social heritage, institutional organization and personality. The allotment system was one, but only one, expression of the dogma. The absolutist State was Congress clothed with plenary (absolute) power in matters Indian, and operating through an executive mechanism which asserted most of the plenary privilege of the Congress.

And Indians now, still, as they are, under the shadow of that ruining past, are busy upon the reconstruction of their life into forms and values of a democracy both political and social. They are emerging as standard-bearers of the further hope of all America.

For Indians, therefore, and their co-workers, is written the following brief analysis of the back-and-forth actions of absolutism, going on beyond the Atlantic in these current days. The whole United States, as a democracy that must preserve its own life, must watch with fascination and with some terror the events - and must search its own heart; because the European incidents are taking their rise from elements in human nature - tendencies in human nature - that are world-wide as well as world-old.

1. On January 30, the spokesman of Germany replied to the spokesman of France. France's spokesman had insisted that European peace could be hoped for only if every nation or power-group of Europe acknowledged certain minimal communities of interest; really, no community except the common need of reducing instead of increasing the expenditures on "preparedness." And French and English voices had been urging, even praying, that the middle-of-the-road countries (England and France, the Scandinavian countries, some of the Near-East countries, Switzerland and, until a few months ago, Spain) be not forced from within or from without to cast their lots with communism here, with nazism or fascism there, in prelude to that early

war which might sink all of Europe forever. Germany's spokesman replied, in effect: The casting of lots is already a fact. Already, the evolution of Europe has created the two ultimate moulds, and only the two; into one of them or the other, everything within Europe must flow, so surely and so soon that it can be said the event is even now accomplished.

2. Like a nightmare to which the waking consciousness can find no clue, the Moscow trial sulphurously burned to its end. Yet leaving aside any speculations as to torture, induced drug-addiction, and hypnotism and post-hypnotic suggestion, the confessions, which were all that there was of the public trial, have a very simple clue. That clue is in the German spokesman's words, summarized above - words addressed primarily to the German people; words believed by their speaker, and believed by many millions who heard them in Germany or read them in Russia. There are only two choices; each nation and each soul must choose - indeed, has chosen already though it knows it not. One power-group or the other, one idea or the other, one pattern or the other; and the choice is a devouring one. There is no reserve of personality, of emotion, of intellectual or moral being, which is not conscripted by that choice. The iron necessity of the choice, the doom of the immediate, inescapable choice, booms forth and back from the fascist and nazist center of thunder to the communist center of thunder, and the hundreds of millions believe.

They are incredulous or they resist, but soon they yield, and soon from within the self the iron choice is clamped upon thought, upon suggestibility, upon rationalization, upon behavior. A dreadful fact? It is a fact which has recurred through history since the first that we know.

It has recurred at all levels, from the crudest superstition-level to the highest levels of theological and philosophical debate. It is recurring now, in these absolutist countries, not merely nor even primarily at the level of witchcraft and of the physical action of crowds but at the level of political and moral philosophy and of scientific discussion. It recurs because it is rooted in the million-years-old tribalism of human nature and in that mytho-poetic romanticism equally old, and in that fatal tendency of intellect to bind all of life into dogmas and counter-dogmas. It can recur anywhere; and after ages have passed in the future, still there will persist the power of the fact to recur again, in any branch of the race.

Just one example. The witch of old time was generally superior, not inferior, in brains and in character. The world of old time was sure there was all-truth here and all-untruth there; all holiness here and all unholiness there. Human nature, which contains all things, must belong to holiness or to unholiness. By heredity, by accident of contact, by practical need or by inspiration, a man was cast into vivid commerce with the unholy world; he

found himself, in his own esteem and deliberate judgment, a witch. The world which he lived in, and particularly the representatives of holiness and of all-truth, saw to it that he never became disillusioned. So down many hundred years, and into the England of long after Francis Bacon, and into New England, there extended that countless exhibit of witchcraft trials, with confessions wholly sincere - confessions by individuals and by large groups, often not preceded by torture, and delivered with no hope, not even any desire, for clemency, but ending with horrible death by hanging or by fire. Nor was it merely that the confessions were sincere. Once accept that view, held equally by the witch and by his accuser, that a fatal choice between utter holiness and utter unholiness had to be made, and had been made; then the confessions become more than sincere: they become objectively true. True as confessions of overt acts not less than of motive and meaning.

Each absolutism (of power and of dogma) throws across into the counter-absolutism every opinion, every will that disputes itself or even inconveniences itself. Action there must be; it is the law of life. Where the two absolutisms confront one another, dissenting action must unite itself with the opposing absolutism. The union at the start may be only alleged, only pointed at with rage or scorn; but the indictment will be almost universally believed, and the flow of the dissenting action inevitably moves into the pattern of the enemy absolutism. Thought and feeling follow

action and take that quality which universal opinion gives them. So not merely does it become credible that a Karl Radek sincerely confessed to a union with Nazism; nay, more, the communist absolutism has decreed and compelled that union, the conspiracy has been given reality and full meaning by the mere existence of one absolutism which casts into nazist outer darkness all that contradicts itself or impedes itself. From the opposing absolutism, any day, a duplicate of the Moscow trial is likely to come.

Returning to ourselves - and to Indians. Knowing how, throughout history, the bewitchment of absolutism has moved from here to there among all races, and has clothed itself with every political and social form, we will not feel "superior" to the Europe of this moment. Instead, we will thank fortune or Providence for our own happier situation, and then we will turn with an increased effort to our own task. What is that task?

The President in his inaugural address (referred to in the last "Indians At Work") stated what our task is. It is the task of vivifying our own democracy; of making our democracy into a force mighty enough, and many-sided enough, to deal with the world's heaviest issues while at the same time ministering to the needs of personality. Only so, can we be the least bit sure of keeping our democracy, our liberty, our opportunity. And only by such expanding, creative effort can we keep truly alive the genius which we believe that we possess - as Americans and, in this particular application, as Indians.

The democracy which can save people in this present-day world from the menace of absolutism and the temptation toward absolutism has to be more than a democracy of political forms. It has to be a democracy of cooperation, and the small-unit enterprise must be its ultimate reliance. Indians, through the Indian Reorganization Act, organized into multiple-purpose cooperatives and resting upon the land which they will conserve and use, can contribute to American democracy in ways both brilliant and profound.

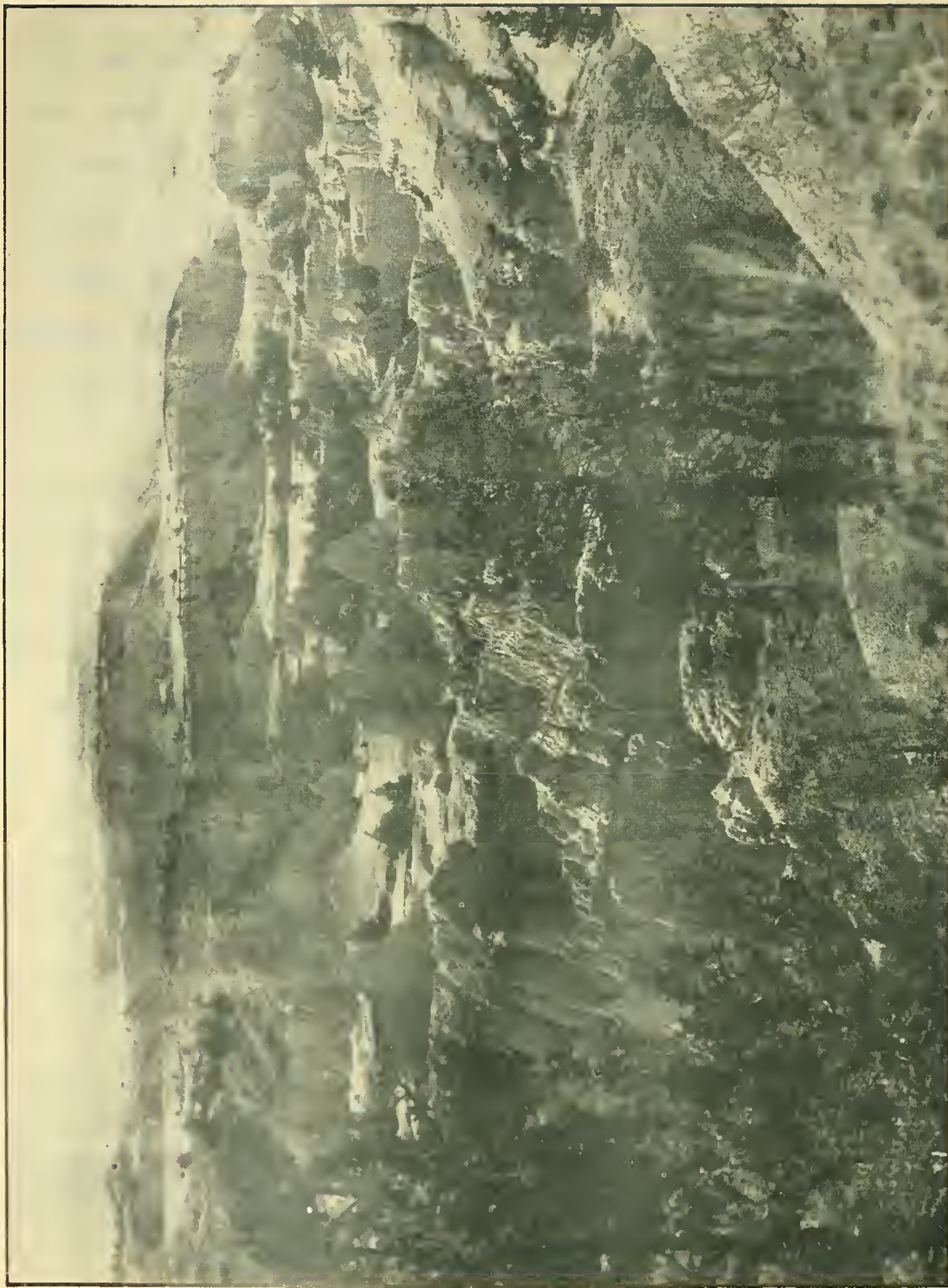
The fewness of the Indians makes little difference; social creation need not be massive, need not quantitatively be spread all over the map, to be important and even decisive. Indians can influence all America and thus all the world. And how vast are the issues, now when the whole world is trembling in the balance between absolutisms and liberty! Thousands of years of the future -- even the whole future of life on earth -- may be made darker or brighter by the events -- by the work -- of days that are now upon us.

JOHN COLLIER

Commissioner of Indian Affairs

Cover Design: The cover design which appears on this issue of "Indians At Work" is that of a Thunder Bird and was submitted by Helena Lomaesva, a Hopi Indian who is a student at the Santa Fe Indian School in Santa Fe, New Mexico. This is a Hopi plaque design.

A CONTRAST OF LAND IN SOUTH DAKOTA



Typical Bad Lands. An Example Of Soil Erosion, Pine Ridge Agency



Good Pasture For The Buffalo Herd, Pine Ridge Agency

FALSE REPORTINGS

Returning once more to its cursory discussion of Navajo affairs, the January, 1937, issue of "Indian Truth" (organ of the Indian Rights Association of Philadelphia) prints an article headed "The Big Stick."

Probably for the first time in this matter, the editor of "Indian Truth" makes statements on his own authority, instead of hiding behind, and absolving himself of all responsibility for, the unsubstantiated allegations of anonymous informants.

This memorandum first gives certain facts and then examines the assertions in "Indian Truth" in the light of these facts.

1. Facts.

The Navajo Tribal Council was organized under departmental regulations in 1923, the first meeting being held July 7, 1923. At that meeting the Council executed a power of attorney to the Department authorizing the disposal of its oil properties, and generally the handling of contracts affecting them, by the Department as its attorney.

From 1923 to 1933, the Council met once a year, upon call of the Department. Ten meetings in ten years.

Beginning July, 1933, (the first under this Administration) greatly increased responsibilities were thrown upon the Navajo Tribal Council, necessitating a greater frequency of meetings, and necessitating interim activity by the Executive Committee of the Council. Since July, 1933, eight called meetings have been held, and numerous executive meetings.

On Commissioner Collier's recommendation, the power of attorney which had been given to the Department was withdrawn by the Tribal Council, thus bringing back to the tribe the direct control over the matters which had been remanded to the Department through the power of attorney.

The Council, at its last meeting (November 24, 1936), after a discussion not participated in by officials of the Government, unanimously voted to pursue its own reorganization. The responsibility was placed in the hands of the Council's Executive Committee, to whom by resolution were added the prior chairmen of the Council. It became the duty of this committee to bring about a constitutional assembly, which will proceed to formulate the constitution and by-laws of a reorganized Council. Meantime, the existent responsibilities and authorities of the Council have remained unchanged. The Executive

Committee has visited many parts of the reservation, in order to identify the "headmen", or the accepted leaders of the several communities, who later will be called by the Council to sit in the constitutional assembly.

The ethnologist, Father Berard Haile, who happens to be a Roman Catholic Franciscan priest, upon invitation of the Executive Committee has counselled the committee with respect to the traditional structure of Navajo tribal organization and the tests for measuring the existent leadership, vested by tradition or by present community opinion in local headmen.

The above facts are all of public record; and the proceedings of the latest Council meeting, which initiated the reorganization plan, were fully reported in the press. All Navajo Council meetings are preserved in verbatim form, and are publicly accessible at the Indian Office at Washington as well as locally upon the Navajo Reservation. The editor of "Indian Truth" knows, or should know, that the annual meetings of the Navajo Tribal Council were cut and dried affairs before this Administration came into office, as any disinterested inquirer can ascertain for himself by studying the record. Real freedom of discussion at Council meetings was not only allowed but stimulated by this Administration, as any disinterested inquirer can also ascertain for himself by studying the record. Indeed, it has been to this vehicle of free and open discussion that Jacob C. Morgan owes his present prominence as chief opponent of the Administration's policies of establishing Navajo day schools, of conducting soil erosion work and other public works on the Reservation, and of tolerance of Indian religions.

2. Reportings by "Indian Truth."

There is now quoted the statement in the January issue of "Indian Truth" under the heading, "The Big Stick."

"From indications that come to us it would seem that Mr. Collier is endeavoring to jam through his Navajo program and secure a semblance of Indian 'approval' of it. The original Tribal Council, which was not allowed to function as heretofore during the present Administration, but was practically ignored, is in process of reorganization. The 'slate' is entrusted to some Navajos who are believed to be recipients of favors from the Administration, and they are expected to select Indians who will be acceptable to Superintendent Fryer and Commissioner Collier. The Navajos may then be called upon to ratify such a hand-picked Council."

The article by the Indian Rights Association then states:

"There are strong rumblings of discontent among the Navajos, and if Mr. Collier brings to Washington a subservient group of these Indians as an exhibit in favor of his program, they are likely to be followed by another group that is able and anxious to express the real

sentiment of the tribe to a Congressional Committee."

The article then quotes "an appeal for help to Senator Chavez", alleged to have been signed by the president and vice-president of a local Navajo Chapter:

"We wonder if Commissioner Collier thinks it a great sport to cause the Navajos to go hungry * * * * there are not many sheep left now * * * With the decrease of our sheep down went wool * * * maybe he hasn't got any heart * * * * * * * *"

In the light of the record which the Indian Rights Association has never challenged, and which cannot be challenged, it is fair to state that "Indian Truth", in the article here dealt with, starts by making a series of factual assertions, upon its own authority, which are manifestly untrue; then proceeds to forecast by innuendo that the Department will bring to Washington a group of Navajos who will falsify the facts; then moves on to a lengthy invidious quotation stated to have been furnished to that member of Congress who has been battling against the Navajo Boundary Bill; and omits to say anything about Jacob C. Morgan, the Protestant missionary member of the Navajo Tribal Council who absented himself from that meeting at which the Navajos adopted their plans, and who subsequently united his efforts with those of Senator Chavez. But the Indian Rights Association knows all about Mr. Morgan and his activities; the Association's representative, visiting the Indian Office, has discussed them freely with members of the Indian Office staff.

* * * * *

There is an organization called "The American Indian Federation", which from time to time has put out statements more and more widely removed from any basis of fact or appearance. That organization has lived, to all intents and purposes, in the realm of sheer fiction, and it has appeared to be useless to continue to make corrections. Is the Indian Rights Association in process of becoming like the American Indian Federation in its statements?

The Indian Rights Association, quoting unnamed alleged informants, for about two years has been building up an unfactual criticism of Indian Service policies and actions.

In the present instance, the basic untrue statements are made upon the direct authority of the Indian Rights Association.

JOHN COLLIER

Commissioner of Indian Affairs

VIEWS FROM SEMINOLE RESERVATION IN FLORIDA



Cleaning Fish In A Seminole Camp



A Seminole Grandmother



Little Sisters

THE INDIAN SERVICE REHABILITATION ALLOTMENT:

A SUMMARY OF ACCOMPLISHMENTS

By John Herrick, Assistant To The Commissioner



This Woman Lived Here
Before Rehabilitation
Mescalero Reservation, N. M.



This Is Her New Home - After
Rehabilitation - Mescalero
Reservation, N. M.

The President allotted to the Indian Service in January, 1936, \$2,000,000 of emergency funds for rural rehabilitation. (This sum was later reduced, by retransfers to the Treasury, to \$1,767,027.) Now it is nearly all spent: on January 10, 1937, only some \$50,000 remained. Of the original fund, \$336,323 has gone for direct relief to Indians, \$1,360,500 for rehabilitation work relief and \$70,204 for administrative expenses.

Actual work on Rehabilitation projects began in March of 1936 and reached a peak during June and July. As of December 31, 1936, the work was virtually completed on all except a few projects whose prosecution was stretched out in order that employment might be made to last into the winter. The Rehabilitation program is looked upon by the Indian Office as one of the most valuable enterprises ever undertaken for the benefit of the Indian. The program served a dual purpose. Not only did it furnish work relief, but through the provision of housing, farm buildings, farm and garden developments, construction of community buildings and the operation of self-help projects such as canning kitchens and sewing shops, it has assisted the Indian materially along the road toward economic independence. From the point of view of work relief, the Rehabilitation program had provided up to November 30, 1936, 1,287,210 man-hours of employment. It had furnished this employment at an estimated man-year cost of \$953.

From the standpoint of actual improvements provided, the program had, as of December 31, 1936, accomplished the following results:

Building Construction Projects

Houses, new	709
Houses, repairs	1002
Barns	130
Poultry Houses	155
Combination Cow Shed and Poultry Houses	14
Wood Sheds	6
Combination Garage and Wood Sheds	17
Toilets	596
Hog Houses	60
Cattle Sheds	5
Root Cellars	12
Combination Root Cellar and Smoke House	2
Flour and Grist Mills	6
Granaries	1
Canneries	3
Sorghum Mills	3
Machine Sheds	4
Smithies and Woodworking Shops	4
Combination Self-Help Project Buildings, new ..	67
Combination Self-Help Project Buildings, Repairs	16

Water And Land Development Projects

Gardens	145
Irrigation	6
Water Development	400
Miscellaneous Land Improvements	6

Self-Help and Miscellaneous Projects

Canning and Sewing	23
Canning and Sewing Equipment	25
Hay Press	1
Portable Caldrons	3
Sawmills and Logging	3
Dipping Vats	9
Furniture and Handicrafts	5
Fencing	7

Individual improvements were constructed on projects conducted at 2,440 different locations at 68 agencies, situated in 23 States. In the conduct of the self-help enterprises, an estimated total of approximately 4,600



The Home Of A Turtle Mountain
Indian - Before Rehabilitation
North Dakota



This Is His New Home - After
Rehabilitation - Turtle Mountain
North Dakota



Community Self-Help Building To Be Used For Self-Help Activities
At Consolidated Ute Agency, Colorado

Indian men and 4,800 Indian women have been indirectly benefited. If the figure for the average Indian family of $4\frac{1}{2}$ persons is applied, house construction and repair have benefited 7,700 individuals.

It is difficult to say which type of project has proved to be of the greatest value. The improvement of lands for small farms and gardens has helped to increase the Indians' food supply. Root cellars and canning kitchens provide a means of conserving this food supply, thus lessening the problem of undernourishment and the need for emergency rations. Sewing projects have assisted in solving the always pressing problem of providing clothing. Woodworking, rug weaving and other handicraft enterprises have enabled the Indians to provide more adequate furnishings for their homes and to gain a small income through outside sales. The community buildings for the housing of the self-help projects provide much needed work centers, and their service as a community rallying point is a strong factor in building up community spirit and community pride.

If any one type of work is to be singled out, perhaps the housing construction and repair part of the program is outstanding. This part of the program not only provided numerous Indian families with better home conditions, but it also furnished an opportunity for a notable experiment in minimum cost housing. Through a contract with the New York architectural firm of Alfred Fellheimer and Steward Wagner, and through the use of the services of local architects, a series of house designs was prepared which will have a lasting value, not only in the field of Indian housing, but in every field where the requirement is for a dwelling of sound, substantial construction, coupled with an absolute minimum of cost.

To add to the relief problem of the Indian population came the drought during the summer of 1936. In the Great Plains drought area proper were reservations with a population of approximately 55,000 Indians. As it extended into other States, notably Oklahoma, the drought came to include an additional Indian population of at least another 75,000 persons, so that nearly 40 per cent of the country's Indian population were victims of the drought. In common with whites, the Indians were beneficiaries of the drought relief program. Projects in the drought area furnishing employment to Indians were given an emergency status and the resultant wages enabled the Indians not only to maintain their families but to provide feed for the live stock which was their main, oftentimes their sole source of livelihood.

There is space here to quote from only a few of the superintendents' reports on the rehabilitation program. Many of them tell in heartfelt language of the leaven which the funds - fairly small on some reservations - have given to reservation morale.

On the Mescalero Reservation, \$53,000 was spent. This money provided 20 aged and unemployable couples with small but sound and comfortable homes, and 22 other Apache families were moved from their flimsy, unsanitary shacks adjacent to the Agency, where they depended on relief and cash labor for a precarious livelihood, to assignments of land where they have a decent four-room house and small barn and chicken house, and where they can raise garden stuff for their subsistence and forage crops for winter feed for their cattle. They have been at one stroke translated from a state of dependency to the threshold of complete economic self-sufficiency. More than that, their spirit and morale have been raised and their hygienic and social conditions have been immeasurably improved.



Women Working On The Canning Project At Choctaw Agency In Mississippi

From the Pawnee Agency in Oklahoma comes this comment: "Before this house was built, this couple lived in a shack in town," the report states. "Now through an IR & R loan for house construction and a reimbursable loan for live stock they are making a living on their allotment."

The Rehabilitation program at the Tongue River Agency in Montana included a number of community self-help buildings. The Superintendent reports, "These community self-help buildings will not only prove of inestimable value as time goes on, but since approximately five-sixths of their cost goes directly to salaries and wages they are of great immediate value as work relief projects."

At the Cherokee Agency in North Carolina, a small sum of Rehabilitation money was used in the reconstruction of a number of delapidated houses and for minor repairs on a great many others. "This construction has stimulated in the Indians a desire for better houses," says Superintendent Foght. "Everyone is now wanting to improve his house in order to keep up with the fortunate ones who obtained assistance. Then, again, a number have gone ahead and remodeled their own homes. This is what we have long needed here."

One of the largest agency programs was that conducted in eastern Oklahoma under the direction of Superintendent Landman of the Five Civilized Tribes Agency. Some 60 houses in two large homestead communities, which had begun with other funds, were completed and added to. Barns and out-buildings were constructed and two complete sets of community work shops, root cellars and smoke houses were built. A number of community self-help buildings were constructed in other areas and an extensive program of house construction and house repair was carried on. A report from Superintendent Landman states that the Rehabilitation program - involving the provision of a suitable house, barn, water, facilities for raising chickens and hogs, garden development and storage for foodstuff - is the real solution of the Indian problem. All comments by Indians have been favorable and the reactions of those who have been directly benefited have been most gratifying. The only criticism is that lack of funds is bringing this program to a close.

Projects for women, particularly sewing and canning projects, have been emphasized as part of the Rehabilitation work and the results have been most fortunate. In a report from Montana, from Rocky Boy's Agency, the statement is made that, "The stimulus to morale and the increase in ability and happiness of the women who were offered remunerative employment instead of relief, have been marked and have given great satisfaction."

Superintendent Boggess of the Hoopa Valley Agency in California, where 13 new houses were constructed and 36 houses were repaired, declares that "Greater good has been accomplished here with the Rehabilitation fund than with any other appropriation in recent years."

At the Mission Agency in California, where a home building and repair program was conducted, the Indians evinced their interest and appreciation by contributing a considerable amount of labor without pay. Superintendent Dady reports that, "The work has gone far to dispel the old tradition of 'sit down and let the Government feed you.'"

The same system of contributed labor by the future occupant of the house was used with great success at the Taholah Agency in Oregon.

One of the most desperate problems which the Indian Office has to face is that of looking after the welfare of the Indians at the Turtle Mountain Agency in North Dakota. Numbers of these Indians own no land and few live in comfortable or even decent houses. With his Rehabilitation money, Superintendent Balmer of Turtle Mountain repaired no less than 228 homes, built 8 new homes, conducted 26 water development projects, constructed a community self-help building, purchased equipment for a canning and sewing project and constructed a smithy and woodworking shop. "Several thousand people," he reports, "will be much more comfortable this winter than they have been for many years."

Another area where many Indians are in a desperate economic situation includes those parts of Nevada and California which are under the jurisdiction of the Carson Agency. Superintendent Bowler, one of the Indian Service's two women Superintendents, used \$67,200 of Rehabilitation money to build 90 new homes and 70 new barns, to repair 79 homes, construct three community self-help buildings and conduct five water development projects.

At the Sacramento Agency in California, where Superintendent Nash is in charge, several community developments on the subsistence homestead pattern were conducted, and in addition a number of houses were built for aged and indigent Indians. "The grants for repairs to cabins and new cottages for these aged Indians," says Superintendent Nash, "have brought more credit to the Indian Service than any other money ever before spent in California."

In the jurisdiction of the United Pueblo Agency in New Mexico, where water is at a premium, a large part of the money was spent on water development work. Funds also were used for an extensive canning program which produced in September 4,331 cans and 314 jars of preserved vegetables, fruits and meats and during the first half of October an additional 3,384 cans and 458 jars of food products.

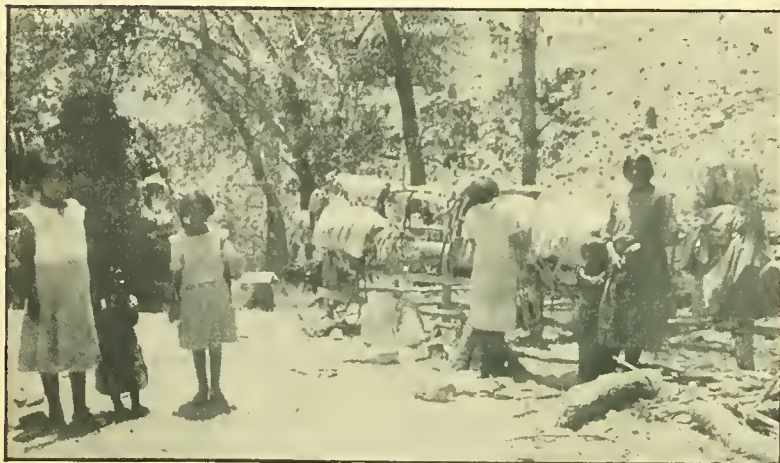
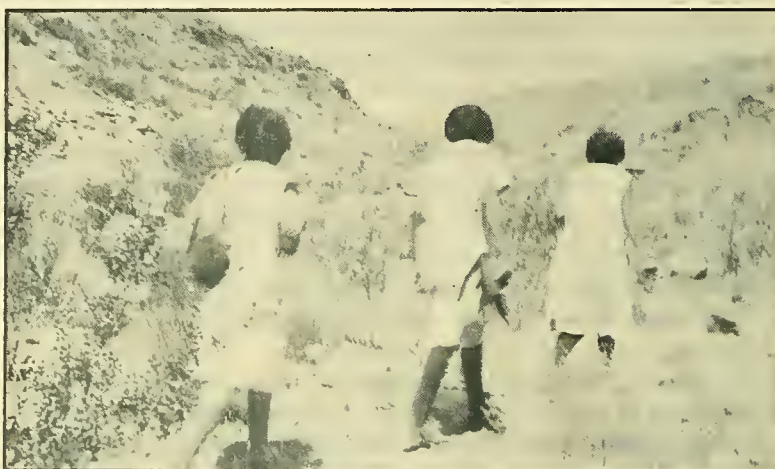
A great part of the home construction work was done on individual units, but considerable emphasis was placed on the development of homes in a community pattern. In addition to such developments at the Sacramento Agency, a community of 40 homes was constructed on the White Earth Reservation under the Consolidated Chippewa Agency in Minnesota. Two communities of 13 homes each were built at the Fort Totten Agency in North Dakota, and at the Cheyenne and Arapaho Agency in Oklahoma. At Burns, Oregon, under the Umatilla Agency, a community of 23 homesteads was constructed. In South Dakota there was developed a community of 17 homes at the Crow Creek Agency, and another 12 homes at the Rosebud Agency. One of the most successful projects of this kind was the construction of an eighteen-homestead community on the Swinomish Reservation under the Tulalip Agency in Washington.

These examples give an idea of but a small part of the work which has been accomplished under the Indian Rehabilitation program. The universal request of the Indian Service's field personnel and of the Indians themselves is that the program and its benefits be continued.



"We built this road by ourselves!" said Tom's wife's nieces.

Then the road ends and
Tom's trail begins



Home at last! Tom Wilson's
summer camp.

"IN THE MIDDLE OF EVERYTHING"



Tom Wilson And His Family

Tom Wilson and his wife, who is a daughter of Hungry Dog Bill, and their three children and three nieces live in Death Valley. They are Shoshones. Making a living in that beautiful, vast and desolate country is difficult at best and for Tom, who is too old for regular work, it is especially precarious. He occasionally acts as guide for prospecting parties and campers, and his wife sells a few baskets to tourists. But Tom likes independence and plenty of space, so he camps in as far-off an area as he can find - at least twenty miles from the nearest dwelling, even though this isolation meant that last winter, which was especially hard, they lived largely on a diet of jerked wild burro meat and mesquite beans. "There are too many people at Eagle Borax," says Tom emphatically. (There is an occasional camper.)

The records show that Tom is not quite old enough to be eligible for an old-age pension and since he and his family are not wards, they cannot be put on Indian Service rations. They have, however, been given surplus commodities stock from time to time - clothes, coffee, flour, beans and canned meat. But never once has Tom asked for help.

In the summer, to escape the heat, the family moves up into the Panamint Mountains above the valley to a remote little ranch which originally belonged to his wife's father.

Lucile Hamner, the social worker for the Carson Agency, took Tom's nieces home from the boarding school last summer. With the girls' aid she finally found her way to Tom's summer camp - after breaking a fan belt, coasting fifteen miles downhill, miraculously finding a man with a spare fan belt in Stovepipe Wells, journeying on, camping out the next night on the floor of the valley, finding Tom's road, on which progress of 15 miles was made in two and one-half hours and finally walking three miles up a trail so steep that the local Indians do not even trust their sure-footed burros on parts of it, preferring to dismount and walk.

Tom wanted to know when in the fall she would be back for the children. (He is most anxious for their nieces and his own children to have a good education.) "I can't tell you exactly," explained the social worker. "I will be bringing a lot of children in to school and I don't know just when I can reach this part of the valley."

"But I must know just when," he replied. "We will all want to take a bath first and besides I am very busy at that time of the year." "But really, I can't tell you the exact day," countered the social worker. "This place is four hundred miles from the agency. And I can't send anybody else over to get the children because I don't think anybody else could ever find your place. It's hard to find."

"Hard to find? This place? "Why" - indicating with a gesture, the faint trail and the towering canyon walls above, "This place is right in the middle of everything!"

REORGANIZATION NEWS

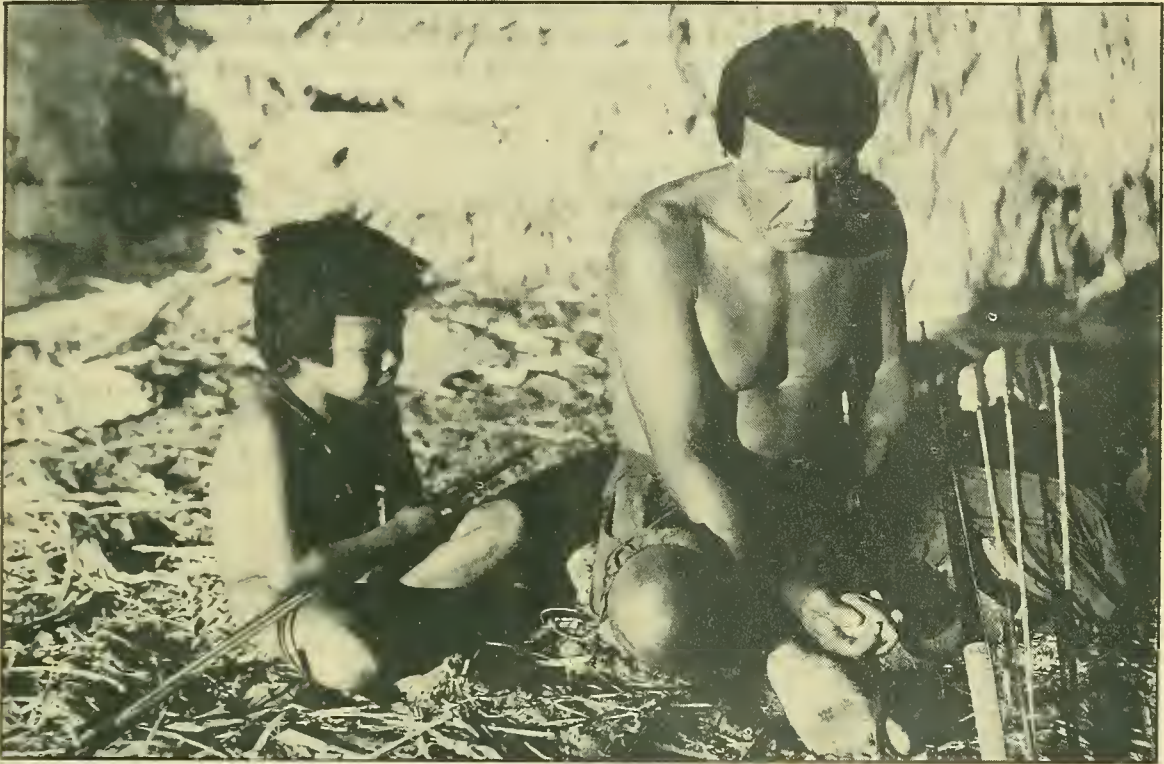
The following have recently voted on their Constitutions and By-Laws:

		<u>Yes</u>	<u>No</u>
Yerington (Carson)	December 12	56	4
Uintah & Ouray (Ute Indian Tribe) ..	December 19	347	12
Potawatomi:			
Iowa	January 23	88	1
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BRAZILIAN PROTECTION FOR THE INDIANS

By Vincenzo Petrullo

Note: This account of past Indian-white relations and present Indian Service administration in Brazil will, we hope, be of interest and value to Indians and those in Indian Service in the United States.



Manufacturing Bow Of Black Palm Wood - The Snail Shell Is The Plane

From 1492 up to very recent times the Indians of the Americas have been offered no other alternatives but exploitation or extermination at the hands of their European conquerors. Armed with only stone and wood tools, they were no match for a people equipped with iron and fire arms; and since they valued their liberty more than their lives they died quickly. When they did make peace with the invaders they frequently vanished in a few generations of captivity and forced labor. Their moral rights to live in their own way on the lands of their ancestors were recognized neither by the soldier nor by the missionary and they did not take willingly to the civilization that descended upon them so suddenly and ruthlessly. Before the mixed wave of Europeans and European civilization, the American Indians died or retreated, until today it is only in the least desirable and most difficult portions of the tropical jungles of South and Central America that they can be found living as they did four centuries ago.

It is true that from time to time they found champions among the Europeans, but these were few and altogether impotent to stem the advances of European civilizations. There were Bishop Las Casas, William Penn, Roger Williams and Jose Bonifacio, for example, but their sermons went unheeded in an age that prized the strong and took no account of the weak. When the colonists raised the cry of liberty, fraternity, equality and freed themselves from their mother countries, it should have seemed a just moment to take cognizance of the rights of the Indians whom they had dispossessed. On the contrary, the new nations proceeded even more vigorously against their copper-colored brothers. It was only with the turn of the present century that the American Republics began to recognize a moral relationship and obligation to the Indian remnants living within their borders, either penned in reservations or still at liberty. Outstanding in this movement has been Brazil where since 1910 there has existed a "Service for the Protection of the Indians." It is important to note that Brazil did not create a bureau charged with dealing with Indian affairs, but an agency that was to protect the Indians against any further acts of persecution.

Early Brazilian Settlers Attempt Enslavement Of Indians

Brazilian history, like that of any other American Republic, is filled with episodes of injustice perpetrated on the aborigines. When the Portuguese arrived on the shores of Brazil in the early sixteenth century they found a primitive folk with neither the material means nor the organization to repel them. The aborigines were naked, lived in crude shelters of grass and had only bows and arrows and wooden clubs with which to carry on war and the hunt. They fished, hunted, practiced a rudimentary agriculture, and gathered wild seeds, fruits and roots. The family and the village were the dominant social - and in a sense political - groups, so that although the native population far outnumbered the invaders, lack of cohesion among the tribes prevented their making use of any great military strength. Some of the early white settlements ended in disaster, it is true, but it was not long before the Portuguese were firmly established on Brazilian soil.

The lure of riches, slaves and souls to save brought fresh settlers from Portugal as the years went by. Needing labor on



Basket Weaving

newly established plantations and for gold-searching expeditions to the interior, they attempted to enslave the Indians. Insofar as land was concerned they took what they could. Naturally the Indians fought back to retain their lands and their freedom. This brought upon them only fresh reprisals. They made poor slaves, not being able to stand hard work nor to breed in captivity. That meant that the interior had to be raided for more and more of them in order to maintain a sufficient labor supply. The half-breeds of Sao Paulo, the mamelucos, became especially notorious in this occupation. No corner of the new world was safe from their slave raids. Matto Grosso, an area that is difficult to penetrate even today, held no terrors for them. Cruel, ruthless to an exceptional degree, they became the real scourge of Brazil. Under such conditions, it did not take long for eastern Brazil to become almost depopulated of its Indians.

Early Missionaries Launch Agricultural Communities

With the soldier came the Jesuit missionaries. Filled with zeal to save souls, and having a real compassionate interest in the welfare of these primitives, they did what they could for them against the rapacious activities of the settlers. They succeeded in prohibiting the enslavement of the Indians by royal decree but, as a matter of fact, this did not put a stop to the practice and Indians were enslaved practically up to 1910 in the interior of the country. But the missionaries were interested, also, in saving souls and in civilizing the natives. They saw that it was not enough to simply baptize the naked folk.

It was equally imperative to eradicate their so-called barbarous customs. They proceeded to do so without taking into consideration either the consequences of stripping their wards of their age-old culture or of transforming them into the European model of a civilized people, as it were, overnight.



Shooting Fish With Bow And Arrow

There were instituted in Brazil the "Reductions", missions to which the Indians were enticed by presents or in many cases forced to go by the military - for the Jesuits sincerely interested in the Indians did not hesitate to use force to push forward their civilizing program. These communities were mostly agricultural and it came about that, after they were established, they often passed into the hands

of unscrupulous members of the religious order who ran the Reductions for their own or the church's profit. The Indians were given rags to cover their nakedness, though it must have been obvious to the Jesuits, as it is today to anyone personally acquainted with unclothed peoples, that universal nudity in no way contributes to immorality; but nakedness, in an age not especially noted for its virtues, was considered a sign of depraved immorality that had to be stamped out at any cost. Instead of the free roaming life to which they were accustomed, they were made to work in the fields, a type of labor that they were not accustomed to doing either by cultural association or temperament. Their religious ceremonies and concepts were ruthlessly suppressed and a smattering of a puerile form of Christianity substituted. The Indians responded to these civilizing gestures by dying off.

In justice to these agents of civilization and Christianity, it must be said that the customs of the aborigines must have appeared to them appalling. Take cannibalism for instance. There exist contemporary accounts, such as that of Hans Staden, a Dutch adventurer who was captured by the Tupinamba and kept prisoner by them for seven years in daily fear of being killed until he succeeded in escaping. According to him, a captive was allowed to live in the village for about a year during which time he was well-fed and even given a wife. At the end of that time, if he were fat enough, he was killed and eaten, his wife being among those attending the banquet. Although the Europeans thought nothing of inflicting the cruelest punishments on each other and on the aborigines, such as cutting off the hands, feet, noses, ears, tongues and other parts of the body and of setting ferocious dogs on the natives to tear them to pieces, of burning and flaying them alive, the eating of human flesh filled them with horror, as did any cruelty practiced by a suppressed people. Other religious and social customs likewise met with the censure of the civilizers and were dealt with equal severity.

No wonder, then, that the Indians vanished. In spite of this attitude, when later the Jesuits were expelled, the aborigines lost their only friends and protectors. From then on they were left to the mercy of lay law, or rather, to the covetous tendencies of the settlers. Exploitation and extermination continued unhampered to modern times.

A Champion Of The Indians Arises

We come down to 1890 and the great contemporary champion of the suppressed peoples of Brazil, General Candido Mariano da Silva Rondon. In 1890, Lieutenant Rondon was assigned to a corps of engineers building a telegraph line between Cuyaba and Araguaya in Matto Grosso. The Indians of the region, mostly Bororo, were being killed on sight by both the ranchers and the local authorities. They, on their part, retaliated whenever they found an opportunity. In fact, it was the fashion to organize hunting parties with Indians as the game. Children were killed with no more compunction than warriors. I talked with an old gentleman in Matto Grosso who boasted of at least one attack on an Indian village in which were killed about a hundred natives, including women and children. His philosophy was that the Indians were only one degree re-



Women Making Manioc Cake

moved from the lower animals and that they should be exterminated as one would kill dangerous beasts. But this was before General Rondon had organized the Indian service. Under such a state of warfare in the countryside it was impossible to build and maintain a telegraph line that for most of its length had to be placed in the wilderness. The chief of the telegraph commission, Major Gomes Carneiro, then let it be known that anyone attacking the Indians would be responsible

to the army. This attitude on his part had the desired effect on the settlers and it indicated to the Indians that the Brazilian authorities might protect them against the attacks of the settlers.

From then on the story of the development of the Indian service is largely the biography of General Rondon. He returned to Matto Grosso in 1892 to extend the telegraph line, in which work he was continuously active for upwards of twenty-five years. He reached a position of trust and became one of the greatest heroes of Brazilian history. He found time, while carrying on pioneering work for his country, to take up the cause of the Indians, a difficult cause since even scientists were propagandizing the country for the extermination of its aboriginal population. Among these was the director of the Museu Paulista. In the interior, ranchers and rubber men had taken matters in their own hands. In southern Matto Grosso, a rancher by the name of Colonel Jose Alves Ribeiro was systematically hunting down and killing the remnants of the Ofaies under the pretext that they were killing his cattle. Others were doing likewise, or reducing the primitives to practical slavery. In frontier country such as Matto Grosso it was no easy task to prevail upon the state and Federal government to take measures to put a stop to such atrocities, but General Rondon entered into the task with great energy and finally met with success. It was this activity, however, that transformed the Rondon Commission from one that merely built telegraph lines to the farthest corner of the Republic and explored the hinterland, to a humanitarian one that was to conserve the aboriginal population and which brought about in 1910 the creation of the famous Servico de Proteccao aos Indios.

All military and civil exploratory expeditions become converted into attempts to pacify and to help the aboriginal peoples. General Rondon's work in extending the telegraph line from Cuyaba to the Rio Madeira, thus linking Rio de Janeiro with a strategic point on the Bolivian border, included

the pacification of the most belligerent tribes of Matto Grosso. Today Indians of the interior who have never seen a civilized community and speak no word of Portuguese know the General's name. This gifted man not only did herculean work himself but he was able to inspire the most intense zeal for his humane work in his subalterns. Today his fellowmen speak of Indian protection as of a religion.

Brazilian Indian Service Begins

In instituting this service three classes of Indians were recognized from the very beginning.

The first class consisted of those working on ranches and plantations forcibly or voluntarily. These lived in abject poverty and in a state of degeneration. The men spoke a little Portuguese, but the language of the women and children was their tribal one. They knew the value of money but were underpaid and overcharged for everything that they tried to purchase with it. They had largely forgotten their independent life and most of their ceremonial and social culture, but kept up some form of their tribal organization for internal matters.

The second group included those living under the wing of missionaries. Generally these were better off than the first group, but the suppression of their own culture took away from them their moral backbone. The attempt to have them acquire civilization was accompanied with a denunciation of everything aboriginal. Many of these had forgotten even their native language and in general lived as dependent serfs.

The third class was, and is, composed of the wild tribes of the interior, many of whom have never seen a civilized person or if they have, have either fled or attempted to kill them. These tribes were and are unfriendly and dangerous to deal with. Any outsider is an enemy and they will attack him on sight.

Since the purpose of the Indian service was to protect these three classes, it can be seen that in addition to having to contend against those that advocated the killing of all the wild Indians, there was the opposition of the missionaries and the ranchers and the plantation owners who stood to lose cheap labor and the prerogatives of the strong over the defenseless.

General Rondon understood the task and Brazil is justly proud of its hero who has given a lifetime to opening up the interior of the country and to insisting that the aborigines be protected as other citizens of the country. Thanks to this policy, the Indians of Brazil are increasing and it is estimated that there are over half a million of them ranging in degree of sophistication from the still wild and unknown primitives to college graduates.

Note: The Second half of Mr. Petrullo's article will appear in the next issue of "Indians At Work."

CHIEF JOSE ANTON: PAPAGO INDIAN PATRIOT

By Father Bonaventure Oblasser
Sells, Arizona.



Chief Jose Anton

On November 14 we laid him to rest. His score was eighty-two years, twenty-eight of which he had spent as chief of the Pisinemo District.

From his early association with the great chiefs of the Papagos (he was in his fifties when elected) - with Juan Chiago, his predecessor, with Si Vukima of Santa Rosa, with Tonto Oks of Big Fields and with Chin Baikam of Gu Vo - he had acquired a deep zeal for the rights of his people, a firm belief in separate government for each of the eleven Papago communities and a strong antagonism to the plan of Jose Maria Ochoa which would weld all the Desert Papagos into one body under a head chief. (Jose Maria Ochoa, commonly known as "Coon Can", was chief of Kui Tatk - Big Fields - when this domain became part of the United States in 1854.)

Following these principles, one of the first acts of the newly elected chief was to drive the hundred miles to the San Xavier Agency to secure the written approval of his appointment from Superintendent McQuigg. But since the Department of the Interior would not recognize the authority of the tribal chiefs, he was doomed to disappointment. He was con-

vinced, however, that there must be an error since his elders had told him that there existed a promise given by the United States to uphold the jurisdiction of the Papago and Pima chiefs.

In the years that followed he never desisted from his efforts to defend these rights. He opposed the "Good Government League", founded about 1912 by returned students to improve conditions among the Papagos because it planned to do away with the rule of the chiefs. And when this organization, after succeeding in its efforts to obtain a reservation for the Desert Papagos, threatened to undermine entirely the old tribal organization, Jose Anton, with others of the same mind and courage, founded the "League of Papago Chiefs."

The crowning achievement of the League was the embodiment of the old tribal organization in the Constitution and By-Laws of the Papago Tribe, approved by the Secretary of the Interior on January 6, 1937, the keynote of which is sounded in Article IV, Section 2: "Each district shall govern itself in local matters in accordance with its old customs."

Jose Anton abided by this principle during the three decades during which he guided the five hundred members of his community. He would not allow "trespassing" by members of another community. Some years before the formation of the Sells Reservation, an attempt was made to allot the Papago domain. Anton upheld the traditional theory that grazing lands were property of the community. In order to preclude any danger of trespassing on the lands under his charge, he formed an agreement with the Big Fields Community on the east as to their common boundary line and then notified the Special Allotting Agent, Mr. Aspaas, that no assignments would be tolerated on his side. A few years later a Papago from a district to the east had a deep well drilled a few miles south of Santa Cruz. The chief considered this unlawful entry and during twenty years continued his protest until it became the property of the Pisinemo District.

He was still more jealous of encroachment by whites. He demanded that no miner stake a claim without consulting him and he would never allow them to jump an Indian well, even if temporarily deserted. When one of his subjects killed an obstinate miner who would not give up the Indians' well at Poso Blanco, he defended his action as self-defense. When a certain trader settled in the district and opened a store without consulting him, he sent protest after protest to the superintendent at Sells. He stated that he had no objection to the trading post in question but that he wished to be asked. Finally he objected to the removal by whites of valuable deposits of guano from the Quijotoa Mountain since he could not see how they could be called "minerals."

Ever alert for what would benefit his Indians, he urged full cooperation with the Government and with the missionary in their various endeavors to aid the Papago. Although a number of his people objected to accepting any aid from the Agency, claiming that any improvements would simply prepare the way for the white man to steal the Indians' land, he continually endeavored to instill confidence in the good intentions of the Government.

He succeeded in obtaining five deep wells with gasoline engine attachments and two windmills and more than fifteen charcos to supply sufficient drinking water for range cattle.

He had never been to school himself; yet he recognized the advantages of education for the children of his district. Through his patient overcoming of the hostility of an opposing element the Franciscan Fathers were able to open a school at Pisinemo Fields. He induced the Indians to cooperate in its upkeep by furnishing wood and water for teachers and pupils. So that the children living in the distant fields would not be deprived of school facili-

ties, he urged the building of a road to Kupk ten miles distant and to Santa Cruz six miles south. He did his utmost to keep these roads in repair, urging his people to work and even bending his own aged back to wield the pick and shovel.

Jose Anton's was a difficult position. In the north and west were the "Montezuma" group who opposed any and everything that proceeded from white Americans, be it government or religion; from the south and east came the propaganda of the large cattle holders who combatted any suggestions from the government tending to improve the lot of the little man because they saw a possible curtailment of their own advantage. When the Papago constitution was under discussion, the clash among the various factions in the Pisinemo area was acute. The chief, at the cost of many an insult and many a rebuff, skillfully guided his people to throw the weight of their opinion with the other districts to accept the benefits of the Indian Reorganization Act. His death came four weeks before the vote on the constitution but there can be no doubt that Jose Anton was largely responsible for its acceptance in his district.

In this sketch, I have touched only the high spots in the life of this great chief. But perhaps enough has been said to show that Jose Anton, shirking no difficulties, fearing no opposition, laboring wisely for the welfare of his people was a true Papago patriot.

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WILLIAM A. DURANT IS APPOINTED PRINCIPAL CHIEF OF THE CHOCTAWS

Secretary of the Interior Harold L. Ickes announced on January 22 the appointment by President Roosevelt of William A. Durant as Principal Chief of the Choctaw Nation of Oklahoma, to fill the unexpired term of the former Principal Chief, Ben Dwight. Mr. Durant, a veteran state employee and former official, has been acting for the Corporation Commission of Oklahoma as State Gasoline Inspector. Considered among the best of Indian orators, he has spent some forty years of his life in the services of the state and tribe, working for the betterment of government civic conditions and for the development of Oklahoma.

Ben Dwight, himself a Choctaw Indian, has for years been active in building up and maintaining friendly relations between the Choctaw Tribe and the Federal Government. Mr. Dwight was appointed Principal Chief by former President Hoover in 1930, reappointed 1932 and continued in office by President in 1934.

He recently resigned as Principal Chief of the Choctaw Nation to become a field agent in the Indian Service. He will do organization work with the Oklahoma Indian tribes in connection with the Oklahoma Welfare Act.

WOMEN'S WPA PROJECTS ON THE FLATHEAD INDIAN RESERVATION IN MONTANA

When the FERA set-up was discontinued during February 1936, the Works Progress Administration program was established on the Flathead Reservation. Among the projects allowed were two women's projects, the sewing project and a school lunch project.

The sewing project consists of five units which are carried on at the various reservation centers. The Arlee, Dixon and St. Ignatius units are in operation the first fifteen days of the month and the Polson and Ronan units operate the last fifteen days. The women work eight-hour days for a period of ten days, completing the required eighty hours for the month. The monthly wage is forty dollars per worker. Two complete work periods are thus allowed in a month's time.

Each unit set-up has one worker who acts as forewoman. She supervises all cutting and sewing of materials, checks all materials received at the sewing room from the general project supervisor and counts and checks all finished products completed daily and periodically which in turn are checked over with the supervisor.

An average of twelve to fifteen workers per month have been kept busy since the projects have been in operation. The workers are selected according to their need, the number of their dependents and whether they can count on outside assistance such as rent or lease income. The majority of the women have been carried over from the FERA list.

Materials are secured for the sewing work from WPA and the agency. WPA yard goods is estimated at $12\frac{1}{2}\%$ per yard and is charged against the project. Prints, percales, outing flannel, unbleached muslin, denim, comfort prints and other materials are procurable from the WPA warehouse at Butte, Montana, upon request by the project supervisor.

A year ago the agency received a carload of condemned army materials. In this shipment was khaki serge, melton cloth, gabardine and some khaki shirting. This material, as well as the WPA material has been fashioned into garments of all sorts for needy Indians on the reservation: Shirts, overalls, trousers, blazers, mackinaws, pajamas, undershirts, mittens and gloves for the men and boys; and dresses, skirts, bloomers, slips, nightdresses, aprons, coats, jackets, pajamas, mittens, handkerchiefs and gloves for the women and girls. In addition, we have made sheets, pillow cases, quilts, comforts, blankets and rugs. These rugs are ingeniously made from scraps of material, otherwise wasted. The worker uses her own pattern and ideas. The results are unusual and real individuality is apparent. There are braided rugs, patch rugs and scalloped rugs of just about any pattern imaginable.

The finished garments are collected and stored in the government commissary at the agency from where they are distributed to the people as needed. The schoolchildren, pre-schoolchildren and old Indians are generally given first consideration. Only families in relief status are issued any of the clothing.

The sewing units are all housed in government buildings with the exception of that at St. Ignatius. Here we are located in a building belonging to the Catholic Mission School. The space is donated by the Jesuits.

The other project operated by women on this reservation is that which furnishes school lunches in the public school of Dixon, Montana. The cook is an Indian woman. The building for the project is furnished by the local school district and the food is furnished by the agency. About fifty white and Indian children are given lunches each day.

These two WPA projects on the Flathead Reservation have kept a score or more women intermittently employed during the past year. Clothing needs have been partially satisfied for those who are in need. Our aim is to prevent unnecessary suffering among our people and this we have been able to do to some extent, so far.

General supervision of these projects has been carried on by Miss Katherine Marion who is an employee of the Works Progress Administration. She has been entirely responsible for all organization, supervision and production accomplishment. To her goes great credit for the success of these projects.

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LIKES INDIAN ART

I have traveled, studying and collecting art handicrafts, in more than 14 countries, and no country contains more truly artistic and individual crafts than those of our own Indian artists. For similar reasons the art centers of Europe are more interested in the work of our American Indian artists of the Southwest than that of all the other American art activities put together." - Pedro J. Lemos, Educator. Taken from The Southwest Tourist News.

COAL STRATUM BURNS AT SHIPROCK, NEW MEXICO

I.E.C.W. Appropriates \$20,000 Fire Fund; Government Mining Supervision Planned

By G. Straus, Editor, Navajo Service News, Window Rock, Arizona.

Hardboiled hats, white mice and canary birds are to be used in battling the burning coal field fire at Shiprock if the advice of visiting firemen, B. W. Dyer, J. J. Bourquin and F. W. Calhoun - all of the United States Geological Survey - is followed.

Twenty thousand dollars has been budgeted the firemen who are to extinguish the 80 burning acres. I.E.C.W. will do the putting out.

The burning coal is located a dozen miles east of the point where the Gallup-Shiprock Highway passes Table Mesa. There a ledge of coal that is fifteen feet thick outcrops fifty feet below the top of a Mesa. These are fifty porous feet of sandstone and their permeability is a fact that must be considered. Any inept meddling with the fire will make it suck air down through the sandstone's interstices, presently work a chimney through the rock and so get the fire entirely beyond possibility of control.

Oscar Foy, Shiprock's boss coal miner, knows everything there is to know about coal mining. He has worked in all the big fields of the United States such as the Birmingham Alabama field, the Pennsylvania anthracite and the Illinois bituminous. But, Foy says, he has never seen as much coal (and he means good coal) any place as there is in the Shiprock region. Foy is a Union coal miner and proud of it.

It seems that the Navajos have been mining at the place where the fire is now burning for about fifty years. Agency coal was never obtained from this spot and is mined where the Hogback meets the San Juan River a score of miles toward Kirtland on the Shiprock-Farmington Road. The Navajos drive small "drift" tunnels into coal ledge and then broaden out their burrows into a somewhat wider front to work the "face" of the coal seam more easily. They don't work in very far but abandon one digging and start another as soon as there is any danger of cave-ins, which means they only dig in a few feet because they never timber their tunnels with props to prevent cave-ins.

As the Indians worked the coal they accumulated a detritus of dust and coal chips called "slack" which presently ignited from spontaneous combustion. This was helped along by the water which drained down the tunnels and saturated the slack, for paradoxically in the case of coal, water does not quench fire but starts it burning. The slack on the tipples at Gallup burns brightly just after a rain or snowstorm.

There is an artesian well some seven miles from the ledge but if water were piped from this source and an attempt made to drown the fire out, the water would become heated until it turned to steam; the steam would pop holes in the sandstone; the holes would act as chimneys, causing greater damage than ever. Old-time miners shake their heads and declare it is impossible to do anything with such a fire but let it burn. However, the geologists have suggested three methods of stopping the destruction of the Navajo nation's valuable coal resource:

1. By digging out the burning coal and moving it away from that which is not yet afire.
2. By tunneling a fifteen-foot tunnel around the burning coal and packing this tunnel with insulation so the fire will be cut off from the part of the seam that is not yet ignited.
3. By digging a trench down from the surface of the mesa through the sixty feet of sandstone and fifteen feet of coal and packing the lowest part of the trench which would occupy the same position as the tunnel in plan #2 with fire-resistant insulation placed there to act as a fire barrier.

Other coal seams lie below the burning seam and the fire will probably get hungry and move down to those seams while I.E.C.W. is curbing the progress of the fire's present fifteen-foot appetite in the highest seam. This being the case, most of the battle depends on the temperament of the fire ... it will either let itself be put out "or else", and in the latter event the firemen might just as well lay down their tools as the fire will be burning long after they are dead. There is such a fire burning west of Highway #66, three miles north of Gallup. It is unnoticeable except after a snowfall when its presence is shown by the fact that all the snow falling on the ground overlying the fire melts and leaves a bare dry place in contrast to the surrounding whiteness. The Gomerco mine and the Navajo mine have walled off the burning seam as best they could and there is nothing to do but let it burn.

There are gases given off during the combustion of coal and to detect these deadly poisons the canaries and mice are to be used as they are more susceptible to gas poison than humans and a miner working near the fire will know when there is gas danger by watching his live barometer. The special hats suggested by the U.S.G.S. are standard equipment in coal mines interested in the safety of their men.

Dan King, general supervisor of Navajo Service mining, is interested in the safety of his Navajo Service miners. His record shows that during the fourteen years he operated the mine at Crown Point (which usually employs about seven men) he never had a "lost time accident" happen to any of them. The director of the U. S. Bureau of Mines sent him a medal for his very fine record.

At the Fort Defiance mine, however, such good fortune did not prevail as just a year ago the mine foreman was killed by a "fall." It happened just at quitting time when his men had left the "drift shaft" or tunnel. He was walking out himself when a great cone-shaped rock in the roof silently slid from its clay sheath in the roof and crushed the life out of its victim who was discovered dead by his men who returned to search for him. He had not been foreman of the mine for long after having taken the job upon the death of Mr. Strong who ran the mine for years. Strong escaped the many hazards of mining only to succumb to death from natural causes a short time after sickness forced him to leave his work.

As a rule, miners are a fearless and fatalistic group. Those who work the Gallup coal will describe with morbid minuteness the fate of their fellowmen and when the shift whistle blows, go cheerfully below to their jobs. They will tell you how so-and-so was waiting for the elevator to take him out after work when someone told a very funny joke and he laughed, tossed his head back against a wire while laughing, and was electrocuted. They will tell you of the two men, a little one and a big one, walking down a tunnel when a runaway train rushed toward them. The big man jumped and caught the trolley wire, hoisting himself clear of the charging cars. The little one could not jump that high and tried to hoist himself clear by clinging to his partner's body but he was not fast enough and had both his legs sheared off. He got compensation for his loss and was around Gallup for a while using artificial legs and getting drunk on his pension money. His wife hid his legs occasionally to keep him home long enough to sober up. They finally moved to Old Mexico and in a rage one day he shot his wife, got into his automobile to drive away, ran over one of his children who was playing in the driveway and was promptly lynched by his neighbors.

Navajo Service mines do not have high-tension wires in them so the miners are not in danger of "dying in juice", commonly called electrocution. None of the agency mines are shaft mines and coal is hauled out of them by cars drawn by burrows. There is not much danger from gas explosion in the reservation fields but there has been one explosion from dust.

This was in a Shiprock mine and fortunately took place during the noon hour when no one was in the mine.

Navajo Indians will not work in a shaft mine, says Mr. Horace Moses, Superintendent of the Gallup American Coal Company. They will only work in a drift mine where they feel they can walk out to safety if anything happens. Such a mine is that of the Diamond Coal Company at Allison ... a company town several miles west of Gallup which has employed many Navajos.

Questioned concerning the future of the coal owned by the Navajos and whether the Shiprock field would be opened for large scale coal production in the future, Moses said that he did not think it would happen for a very long time and that things would have to change a lot before that time. His own company, Gamerao, only gets out a half of what it used to because new fuels (gas and oil) have replaced coal in former Gallup markets on the Cali-

fornia coast, in El Paso, Texas and in Phoenix. Such coal as California does need is mined in Provo, Utah.

Gamerco, the largest Gallup mine, is owned by the Kennicott Copper Company. Last year, says Mr. Lawrence, Gallup operator, there was a 15% increase in local production which reached 500,000 tons (50 tons make a car-load). Some of these tons were sold to the Navajo Service to be used at Tuba City. It is a surprising fact that coal was shipped three hundred miles to Tuba when that sub-agency is but forty miles distant from its own mine which had to be shut down when declared unsafe. It is planned to open another mine between Tuba and Kayenta as soon as possible.

There are several strip pits among the sixty odd mines owned by the Navajos. These produce coal for some of the day schools on the northern part of the reservation and are worked by Indians who get the coal out with picks after removing the surface dirt overlying the fuel.

Dan King says "any Navajo could get all the coal he wanted by putting on a pair of hob-nailed shoes, climbing a convenient mesa and kicking chunks down off a coal outcrop." Such, however, is not the plan of the Navajo Service. If the suggestions of the U.S.G.S. are followed, the Navajo Service will supervise all mining and have the Navajos charged a royalty for the coal thus mined.

In this way it is thought that costly coal field fires can be avoided and that greater safety can be given to the Indians who are innocent of any knowledge of safety devices used in mining. Reprinted from Navajo Service News, January 15, 1937.

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NEW FINDS IN OLD RUINS

Several new Indian ruins and a cliff dwelling recently were investigated by a park naturalist of the National Park Service. The finds were located on the North Rim of Grand Canyon, in the national park of that name in Arizona, and contained, among other interesting relics, parts of a pair of sandals and thread rope, together with squash rind and kernels of corn. Their age has not yet been determined. Reprinted from "FACTS AND ARTIFACTS."

HOPIS ARE SKILLFUL AND PATIENT FARMERS



Terraced Gardens And Orchards, Hotevilla



This Irrigation System Goes Through Solid Rock



These photographs were loaned through courtesy of
Soil Conservation Service, U. S. Department of Agriculture.

THE BLACKFEET INDIAN CRAFT SHOP

By Jessie Donaldson Schultz, Manager

The clever way in which the Blackfeet Indian women renovated old CCC cast-off clothing in their W.P.A. sewing room, making many-patterned patch quilts of the pieces left from cut-down garments and rugs from the scraps of the patch quilts, suggested the possibility of getting together some things for sale during the summer to Glacier Park tourists.

It was June and the tourists were more numerous than ever before. We must have an outlet for our work. The Glacier Park Curio Shops refused to handle our products. They sold mostly articles from the Southwest. If we could make something of buckskin with a few beads that would wholesale for about eight cents! But we could not.

The Fourth of July was approaching and the Blackfeet were pitching their tepees in a great circle preparatory to their annual building of a sacred lodge to Sun. The ceremonial council gave the women place in the camp circle near the lodges of Wades-in-the-water, Crow Feathers and Bird-Rattle. The older women - Singing-in-the-water and Herbs Woman - helped Cecile Crow Feathers erect and furnish the tepee. A sign outside pointed to "The Blackfeet Indian Craft Shop."

Nervously the women waited for people to come. Finally a car stopped and a well-dressed man and woman entered the tepee. The women rose from their couches around the fireplace and Rosalie asked, "Would you like to see our work?"

"We are looking for Navajo rugs," said the woman. Have you any Navajo rugs?"

"No. No rugs," said Rosalie. "Except these which we made." And she indicated the rag rugs made of faded denim and scraps of CCC khaki trousers and red jackets; and the hooked rugs of raveled CCC socks, too worn to mend, dyed red, yellow and blue and hooked into rich geometric designs. Not for sale; but beautiful.

"No. We want Navajos," said the woman; and they left.

Another car. A three-year-old tot stumbled into the tepee. "Doll, doll," she shrieked and made off with our nicest doll: buckskin beautifully beaded and with real hair. Her mother gave us \$3.00 and let the child keep the doll. She bought the child a costume, too. "Your things are lovely," she said. The women could smile now.

Many people came into the tepee that day. More than half of them asked for Navajo rugs or jewelry, or for Hopi pottery. These people were fairly intelligent about the craft work in the Southwest; but they knew nothing about Plains life nor about the work of the Plains Indians. Those who did know something about the Indians of the Plains asked for beaded buckskin or for porcupine quill work. They lingered in the tepee, engaging the women in conversation. Our women told them about the uses made of various articles in the buffalo days. They proved excellent teachers, answering absurd questions with courtesy and patience. And their work assumed new interest to the listener.

The \$31.50 profit of that day seemed like a fortune to the women. It meant hope for the future. People did like their work and were willing to pay a fair price for it. The women would go home and make moccasins and beaded bags and beaded buckskin dolls. They would tell other women. Many more women could do this work.

This they did and in two weeks, fifty-four women had brought things to sell. But there was no place to sell them. The tepee had been pulled down at the end of the Sun Lodge ceremonies.

It was then that Mr. C. L. Graves, Superintendent of the Blackfeet Reservation, ordered that an old building back of the Agency Office be remodeled for a Craft Shop. This building has its roots in Blackfeet history, having served as hospital and as council chamber in the past.

Thus passed the Craft Shop from a primitive tepee in a camp circle to a dignified building in the Government Square. No special call was sent out for articles; but the word flew that the Craft Shop would pay a small advance on articles of superior quality having Blackfeet Indian designs (very like those of other Plains Indians) and worked with the best quality beads in native dye colors. All beads must be strung on sinew and each bead tacked to the buckskin. Moccasins must be sewn with sinew.

Exquisite dolls were made and beautifully designed bags and moccasins; little tepees, drums, bows and arrows, warrior's shields: toy replicas of antiques. The men were as interested in creating these articles as the women. The happy expression on all of their faces as they opened their bundles and displayed their work was a joy to see. They lingered in the shop, examining every article displayed there; watched the customers come and go; interested in their comments and delighted when they bought something. Their work. Their craft shop.

During August and the first week in September, the workers made \$400.00 in the shop. Not an enormous amount, but there was no advertising. Two young women learned to be clerks and to keep the books, a day book and an individual card record. Twenty-five per cent of the profits went to the

shop to cover the salary of clerks and of materials. The rest went to the craftsmen. Since the shop closed, orders amounting to \$200.00 more have been received.

The enthusiasm of the Blackfeet for craft work is firmly established. A workshop is provided. Local marketing is assured, and a number of distant shops have manifested an interest in marketing Blackfeet products.

To establish a craft industry which will make self-supporting a large number of families, however, assistance will be needed - (1) to finance the purchase of materials and advances on articles produced during the winter months; and (2) to build a shop for the sale of craft work on the highway skirting the border of Glacier National Park.

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WHO'S WHO

Father Bonaventure Oblasser

The article entitled "Chief Jose Anton" which appears on page 29 of this issue was written by Father Bonaventure Oblasser who was a friend of Chief Anton for a great many years.

Father Oblasser has lived and worked among the Papagos for the past twenty-five years and speaks their language as fluently as the natives themselves. He is reputed to know more about every phase of Papago life than any other living white man.

Dr. Vincenzo Petrullo

The article entitled "Brazilian Protection For Indians" which appears on page 23 of this issue was written by Dr. Vincenzo Petrullo after several years of exploration in the interior of South America. This South American expedition was sponsored by the University Museum of the University of Pennsylvania, at which time Dr. Petrullo was the Research Associate and later became Field Director for South American Research.

FORT KIPP LIVE STOCK GROUP MAKES PROGRESS

By Leon Spotted Bull - President of the Fort Kipp Live Stock Association
Fort Peck Reservation, Montana.

There is no place like home, where there is shelter, something to eat and a place to rest.

To those who want to make their livelihood at home, a chance is given them by the Resettlement Administration and the reimbursable loans which are given to improve homes and to buy live stock on easy terms.

Several of our men received 102 white-face, New Mexico cattle a year ago. Because of the change from a warm climate to Montana with its 40 and 50 degrees below zero weather, we lost about 10 head of cattle and a few head of calves. Nevertheless, our men became interested in live stock. They organized, elected officers and called themselves the Fort Kipp Live Stock Association. Our Extension Agent and Farm Aid helped us.

The Association met and decided to request a loan from the Resettlement Administration to buy five head of two and three-year old bulls. Applications were signed up by members for loans of \$626.00 which we later obtained.

It soon became breeding time, so with the help of the Extension Agent, we found a drought-stricken area at Fort Belknap Reservation where they had to sell their cattle. The Extension Agent, his Farm Aid and I talked the matter over. On July 15th I left home at 5:00 a.m. and got to Box Elder sub-station where the Farm Aid, Mr. Bighorn, was waiting for me. We left for Poplar and got there before 6:00 and found the Extension Agent, Shirley McKinsey who waited there. We got to Fort Belknap and met the Extension Agent there. He told us how bad the conditions were there. He took us to the mountains where the cattle were which was forty miles away.

The range looked tough. We went to the foot of the mountains to see Clarence Brockil who was the President of the Hayes Live Stock Association. We found him riding over the range. We drove over the range with Clarence, looked over the cattle and found the type of bulls we wanted. Five two-year-old bulls were picked out for \$25 00 per head, to be delivered at the Malta stockyards.

These people had a nice herd of purebred cattle. I began to look back to Fort Peck Reservation to compare our situations.

We are nearly all of us sunk deep in debt. But we have good grazing lands - as good or better than those at Fort Belknap. We have plenty of water, thanks to the work of forestry and the conservation work by the I.E.C.W.

This work is surely one of the best things that ever happened to restore our country and to help us start anew. Now we have the same chance as the Fort Belknap Reservation. We all like meat but the relief and canned meat won't last forever so we must be prepared for our needs at home.

Hay is short this year. Very few put up wild clover hay, but the cattle are in fine shape to stand the winter.

Our wealth is earth and water; but without water, earth won't produce anything. With the help of the Irrigation and Extension Divisions, we have two irrigation pumps this year and good gardens. The women did much canning for winter. We have two community wells completed and one community hall about to be completed. Many dams have been made for live stock and many springs opened up.

Our effort to make a home, have something to eat and a place to rest is succeeding at Fort Kipp.

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A MESSAGE TO MY FRIENDS WHO WANT TO HELP THEMSELVES

By R. W. Dixey - Fort Hall Agency, Idaho

We all know that we are living under the new law that gives us new privileges and lands that we ought to make good use of. Nobody is going to ask you to do this; you must ask yourself and plan what you are going to do for yourself in the future. Now is your chance to start in some kind of business. Of course, you know we haven't got our CHARTER yet. But we have already sent our application to the Secretary of the Interior and the Secretary will set a date for us to vote on the CHARTER. You must prepare for it, when we get notice. You must go there and vote for it - you must do your duty and help your children and your tribe. You may be working for good wages but that is not all you want; you don't know how long your job is going to last - nobody knows. When we do get our CHARTER and you are working for good wages, why not start your wife and children in some kind of business - raising chickens and hogs or a few head of sheep - get them doing something and make a little expense money.

This revolving fund is a cheap money if you borrow - say one hundred dollars for one year. The interest on this hundred dollars will cost you only from two to three dollars; not more than three dollars. Now if you go to a local bank and borrow a hundred dollars, you will pay from eight to ten dollars for one year. But this other money only costs you three dollars or less. But how many of us will go to a local bank and get the money - it can't be done.

You may be getting along all right today - how about tomorrow? Perhaps you want to build a good house and the good house is going to cost you five hundred dollars and you only have two hundred dollars - where are you going to get the rest? You can't get it.

This revolving fund is your only chance!

Many questions have been asked by different people. "Who is going to loan the money?" The Government will loan the money to our councilmen and the council will loan it to the people who want it or the council will appoint a loan committee to handle the loans.

Some people have said that only well-to-do Indians will get the money. This is not true. This money is for the people who can't go to the local bank and get the money. This revolving fund is to get the poor people started - to get them to make their own living. The white people do the same thing; the Government is helping them too. Why should we let a good thing go by us and suffer later.

Now I am going to give a little illustration. If you had a good car and you haven't any funds to run that car, you know you can't get anywhere. Today, we are just like that fellow - we have a good car but no gas. We have good land and water but no funds to get it started - just like the fellow who had no gas. You know it takes money to make money and besides money, you have to put lots of confidence in yourself and make it go. Plan several years ahead and don't stop within two or three years. Keep going - it's somewhere ahead and don't stop within two or three years; it's somewhere ahead of you; nobody can tell where. It's better to start from the bottom, not at the top, and work up. All the things I have said you know already.

Another question - some of the people ask: "Would they take my land if I don't pay the debt. They can't touch your land; even the Government can't do it. The Tribe is behind you ; nobody's going to take anything away from you. You get to buy what you can use and what you can pay for. The loan committee has to talk this over with you and help you out and make your plans with you.

Now, friends think this over and study it, and when that CHARTER comes, go to the voting place and vote for it, even if it is not going to benefit you. You must help the Tribe - This isn't going to cost you anything if you don't use it. But you must help your Tribe. This is a message to you people who can read and write. We must lead our people in the right road. If this were a bad thing for our people, I would not say anything about it. We must get together and plan together and work together and then we will get somewhere. As I have said before, now we are standing still. Let's get this revolving fund and get started.

So vote for the CHARTER!

THE NURSE'S PART IN ALASKAN MEDICAL WORK

By Bertha M. Tiber, Supervisor of Nurses in Alaska



A Government Nurse Holding A New-Born
Baby At Bethel Island, Alaska

There is now a corps of about forty-five nurses in the Indian Service in Alaska. The nurse in an Alaskan community, whether serving in a field or hospital position, must be a part of that community, and in many cases, she must take important responsibilities. She studies the local environment and habits of the people and analyzes the conditions that cause illness. Much of this illness could be controlled by the people themselves if they would change their habits and surroundings. She then attempts to interpret methods of modern Public Health practice to the native population.

Of the twenty-five field nurses functioning in native communities, eight are established in villages ranging in size from 250 to 700 natives. Only three of these villages contain more than a handful of whites. The other six have neither physician nor hospital within a distance of several hours' boat travel. It is only within the last year that all have communication with the outside by means of radio telephones.

The program is somewhat different in other parts of the Territory where each nurse travels between several villages. She stops long enough at each to administer to the emergency needs, to do immunizations and vaccinations, to instruct native midwives who carry on during her absence, to supervise infant care and feeding and to give instruction and demonstrations.

Because the teachers must help the natives with sickness when the nurse is not in the village, they naturally have many questions to ask the nurses on home remedies and nursing procedures. On the two visits a year that the nurses make the sickness of the village is discussed from every angle; sanitary, nursing, diagnostic and treatment procedures are thoroughly canvassed in retrospect and this experience though often a dear teacher proves the best teacher available.

Nurses travel by airplane over scheduled routes, by dog sled or small boat into isolated or obscure places; no settlement is too remote for the Government nurse.

The response of the natives and their participation in the educational program has been gratifying. Native midwives respond to summons to attend classes and learn how "the white man puts drops in the baby's eyes" to prevent blindness.

We try to make of each contact between the hospital, doctor or nurse and the patient a definite teaching situation so that each of these experiences will emphasize the factors involved in the prevention of illness and disability and the part to be played by each individual in the control of these factors.

What is an Alaskan nurse's life like? Quoted below is an excerpt of a letter from Nan Gallagher, field nurse of St. Lawrence Island, that isolated bit of land thirty miles from the Siberian Coast and entirely surrounded by frozen sea from October to July of each year.

"... I like it here; the natives are nice to work with. I stayed half my time in Gambell this year and started midwifery work. I do not like to leave something half finished so I really must remain to accomplish something. I had luck with the first baby so they have called me for everyone since. I have a nice group of young midwives but when I am not there some old woman is in charge and they are far from clean.



Clinic Hour at Yakutat, Alaska

"Twenty-four babies have been born since the first of July; all the mothers are here and only one baby died. He died in camp. I wish I had been there to see what really was the matter. One mother had lost four; now she has a fine boy and the whole family is so proud. It has been good luck and not any skill on my part. I know this and can easily imagine what would have happened had I lost the first one. I have immunized and vaccinated; I try to get them to be more sanitary but do not know if I can make any headway. I had three cases of pneumonia; they all recovered and all in all have not had as much sickness as last year. It has been a terrible winter and I have thought many times that even the marrow in my bones was frozen. One dog team came for me from a camp in February. A sick baby had been on the way for three days. The last twelve miles took eighteen hours. He said he was not going to take me; the child would be either dead or well when we would arrive and the dogs were all in. The child recovered.

"There were no trails as the north wind had blown all the ice from the Pole down. On two trips I really thought that they would find my bones in the spring. My driver had his face badly frozen. We had to shoot one dog, leaving two on the sled; I had my nose and one toe frozen. It took us two days to make forty-five miles. We slept, or tried to, in a cabin. We had no sleeping bag and it was bitter cold. I called myself all kinds of a fool for ever leaving California; I promised myself to go to some hot place and turn nudist.

"Then I had a gorgeous trip this spring that more than compensated for all past misery. I traveled at night; at three in the morning we were among the mountains with all the glory of cloud formations and coloring the Arctic is famous for. It made a picture that few mortals are privileged to glimpse at. I love the spring before the snow leaves; it is warm and the nights light; to have witnessed a spring here is worth all of the cold, dark winter.

"I feel so well; never a pain or an ache; I lost some more weight. I weighed only 110 pounds this winter but gained three pounds since we have the sun. I love my house and get a kick out of my work. I knitted two dresses and three sweaters this winter. I have two dogs, Skipper and Toby. I have read a lot and never worry. I know that Utopia will not arrive during my stay so have given up trying to change the universe. I am so eager for every day that I am up at six o'clock so as not to miss anything. I will be alone with the natives this summer; do not mind; rather like it.

"When you go out for your walks take a special good look at some mighty cedar for me. I have a picture of a tree so I will not forget what they look like. Write me all news, scandals, modes of dress, political situation and everything."

FROM IECW REPORTS

Telephone Maintenance At Red Lake (Minnesota) A small crew of men was started this week on telephone maintenance. The work consists of clearing out all trees which would interfere with the telephone wires and in setting poles wherever there are trees supporting the line. This crew is also checking the line for poor connections or faulty insulators.

276 yards of gravel was moved this week in doing spot graveling on project 140, Trail Maintenance. Due to the mild weather not much trouble was experienced in keeping the gravel pit open. F. W. Gurno, Leader.

Varied Leisure Time Activities At Fort Belknap (Montana) Basket ball is the main interest of the camp boys at present, practice being held three times a week at the Hays Community Hall. Some of the boys spend most of their leisure time reading in the recreation hall. We are making arrangements for moving pictures to be shown at the camp recreation hall. A few of the boys wrestle and box.

A general clean up of camp was made and work done to further safety precautions, such as building tool boxes and racks and repairing or discarding unsafe tools. P. A. Blair.

Various Projects At Seminole (Florida) During the week 50½ man days of labor were used on the approved projects. 41½ of these man

days were used in cutting and hauling fence posts a distance of approximately 25 miles. 645 posts were cut and hauled to the location of the fencing project near Brighton. Five man days were used in maintenance work on previously completed projects at the Seminole Indian Agency. B. L. Yates.

Truck Trail Construction At New York (New York) The work on this project has gone along very nicely this week. We completed two more pole bridges, one 35 feet and one 25 feet in length. This kind of work includes building trail and cutting brush along the trail.

Trails like this have been needed in this reserve for sometime. It will help the people in many ways. The pole wood that will be drawn out will be distributed to the needy and to our Indian schools on their own expense. Clarence Gordon, Leader.

Basket Ball At Alabama and Couchatta (Texas) The I.E.C.W. boys played and won their second basket ball game from the Big Sandy Independents during this week. The score was 26 to 30. The boys have been playing good basket ball but have lost four out of eight games, according to a report made by Alfred Battise, Captain. J. E. Farley.

Water Development At Fort Peck (Montana) The weather is still moderate which makes it possible to continue our water development projects.

The Wetsit and Little Head reservoir crews were consolidated as one crew, or we would have been unable to complete this large reservoir. This is the first time we have ever placed two large crews together that were from different sections of the reservation, the Wetsit crew being from the west side of the reservation and the Little Head crew from the east.

In spite of the fact that the Wetsit crew is composed mostly of Assiniboines and the Little Head crew of Sioux, there is very little friction between them. We did not extend this consolidation as an experiment, rather it was a necessity which has worked out very nicely, and as far as one group of Indians not being able to get along with another, it is not true. James Helmer.

Concrete Spillway Completed At Standing Rock (North Dakota) We have completed the concrete spillway of this dam and we are proud to say it is a neat piece of work. With the fine cooperation of the men, the very favorable weather conditions and the use of a steam boiler to supply heat we were able to accomplish this, as we have already said, neat piece of work. George Archambault.

Fire Hazard Reduction At Great Lakes (Wisconsin) The roadside clean-up, a fire hazard reduction project has been completed. This makes a total of 7.6 miles completed along the Lake Shore Drive. This will serve not only as a means of reducing the fire hazard but also beautifies the road. Undoubtedly this trail will become a popular drive for many people who enjoy the forest. Herman E. Cameron.

IECW Meeting At Osage (Oklahoma) Monday night, we had our reg-

ular monthly IECW meeting at which time wild life was the subject. Many interesting things were brought up on the life and habits of different wild animals and birds that are natives of this community. The IECW here at Osage has finished two more impounding dam projects and have started two new ones. Wm. H. Labodie.

Pierre School (South Dakota)
Reports We were hindered somewhat in our work by the cold weather, and we have had a heavy snowfall, but everything is going along nicely.

We completed our addition to the pump house. Three-fourths of the material used in putting up this building was old lumber. We were forced to stop our work on the trails by the snow and cold weather, but we are now going to put a crib in one of our jetties. Herbert C. Calhoun.

Truck Trail Building At Five Civilized Tribes (Oklahoma) The IECW is having fine weather in the Cherokee Hills on Project 20. The tractor is pulling timber behind the clearing crew.

We are clearing about a half-mile, then grading so the culvert crew can get the rock and materials to where they have to build culverts. I believe this is the best way to build the truck trails in real rough country. It saves lots of time getting the material to where the culverts are to be built and you can tell just where to put them and as the tractor goes in and out of its parking place, they can do lots of grading on the trail. Floyd B. Chambers.

Fence Work At Pima (Arizona) Field work in progress is going nicely. The boys on the fence work

at Ak Chin are making unusually good progress and another crew will be started the first of the coming week. Both the Indians and white stockmen are glad to see this fence put in place.

The stock driveways at McDowell are a tough job. The clearing of the mesquite was tough enough but the grubbing of mesquite roots is a problem. Clyde H. Packer.

Truck Trail Construction At Hoopa Valley (California) The trail maintenance crew is getting the trails in good shape. The men working on the French Camp have finished the rock fills at the Pine Creek Bridge and this crew will move to the Bloody Camp truck trail project the first of next week.

The telephone crew has been working on the Blue Lake Line during the week. Recent work by the State Highway on the Lord-Ellis Road made it necessary to rebuild approximately $1\frac{1}{2}$ miles of this line. Patrick L. Rogers.

Fire Hazard Reduction At Tongue River (Montana) This crew cleaned up about $2\frac{1}{2}$ acres of down timber this week and sawed out 12,000 feet of lumber. Louis Eastgate.

Graveling At Colville (Washington) The graveling project has developed into a smooth working organization. The fleet of trucks are in fine shape and are causing very little trouble. Our mechanic, Albert Bedard, keeps a close watch over the trucks and is quick to make any necessary adjustment. The gravel we are using is very good and the only fault we have is that we haven't any screen to eliminate the larger rocks.

We have graveled over two miles of trail to date. Joseph A. Kohler.

Safety Instruction At Navajo (New Mexico) The men on this project were given instructions on safety last Monday. Some of the points were: Transporting men to and from work, how they should ride in the trucks, the correct way of carrying and using tools on the job, to be careful when working around heavy machines. Physical hazards were explained and every member was asked to be watchful and be safety-minded. Leroy Hanagarne, Group Foreman.

Repairing And Overhauling Machinery At Crow Creek (South Dakota) The work for the week was in repairing and moving the equipment to a new project. Tractors were given a general overhauling and cleaning up. The dump wagons were also given a thorough overhauling. Tractor sheds were moved and set up. Everything is ready for the new project. Frank Knippling.

Bridge Building At Consolidated Ute (Colorado) Logging this week consisted of getting out heavier timbers that we plan on having sawed to make decking for the bridge. It will be necessary to have about four thousand feet for this purpose. Progress has been very good considering the fact that it was necessary to hoist these timbers up out of the canyon a distance of from 75 to 250 feet. Lee Jekyll.

Trailside Clean-up At Keshena (Wisconsin) The trailside clean-up crew continued working along the Evergreen trail. They are working in burned areas where all of the trees are dead and standing. Since all the snow has melted they can do a very thorough clean-up. The gravel crew continued work along the Askenett Trail. Walter Ridlington.

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